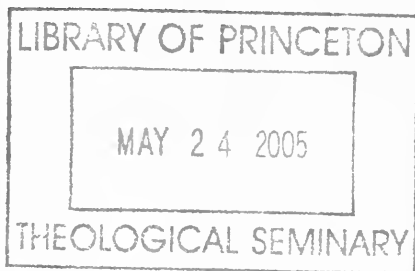




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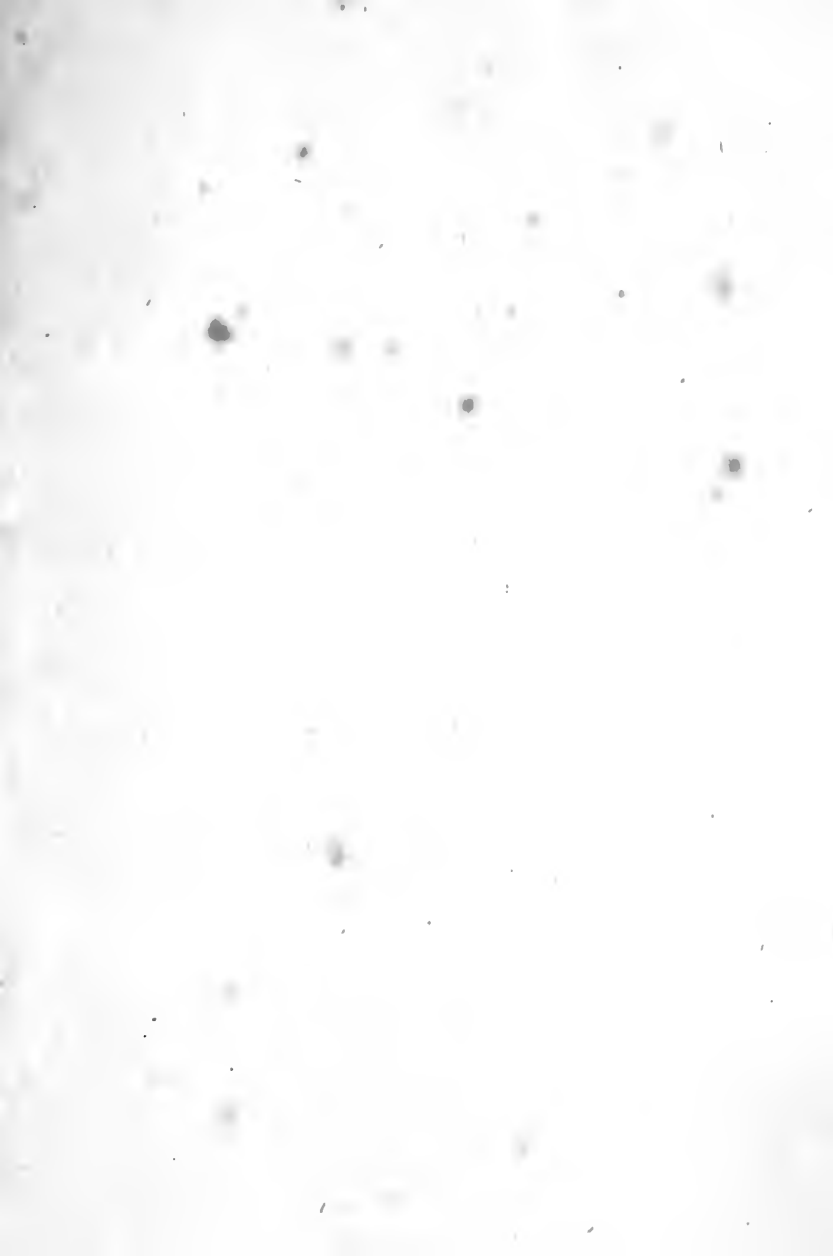
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# ADDRESS

DELIVERED ON THE

ANNIVERSARY OF WASHINGTON'S BIRTH-DAY,

AT THE REQUEST OF THE UNION TOTAL ABSTINENCE SOCIETY  
OF GETTYSBURG,

BY C. P. KRAUTH, D. D.,  
President of Pennsylvania College.

GETTYSBURG :

PRINTED BY H. C. NEINSTEDT.

MDCCCXLVI.



*Gettysburg, February 24th, 1846.*

REV. DR. KRAUTH,

DEAR SIR:—We thank you for the appropriate and excellent Address you did us the kindness to deliver, on the recent Anniversary of Washington's Birthday, and, in compliance with the wishes of those who heard it, we earnestly request a copy for publication.

With much regard, we are,

Very truly, your friends,

M. L. STOEVEER,

D. A. BUEHLER,

H. J. SCHREINER.

*Pennsylvania College, February 24th, 1846.*

GENTLEMEN,

I comply with your request by sending you the manuscript of the Address delivered on the birth-day of Washington, at the request of the Union Total Abstinence Society. For the service I have rendered you, I am sufficiently rewarded by your approbation.

Very respectfully,

Yours, &c.

C. P. KRAUTH.

PROF. M. L. STOEVEY,

D. A. BUEHLER, Esq.

H. J. SCHREINER, Esq.

## ADDRESS.

FELLOW CITIZENS :

The proprieties of the occasion require, that the theme presented to you should be that eminent man whose memory is so dear to every citizen of this Republic, GEORGE WASHINGTON, concerning whom it was said by his celebrated cotemporary, Thomas Jefferson, "his character was in its mass perfect, in nothing bad, in few points indifferent, and it may truly be said that never did nature and fortune combine more perfectly to make a man great, and to place him in the same constellation with whatever worthies have merited from mankind an everlasting remembrance." Concerning whom another distinguished coadjutor, John Adams, has said, "The example of Washington is now complete; it will teach wisdom and virtue to magistrates, citizens, and men, not only in the present age, but in future generations as long as our history shall be read. If a Trajan found a Pliny, a Marcus Aurelius can never want biographers, eulogists or historians."

It is not necessary, then, that we should stretch our invention to find a subject befitting the occasion. On the day which commemorates the birth of the hero and sage, we turn naturally to him, and present his picture to our minds as it is displayed on the faithful page of history. To bring out, in proper relief, the man; to show what he was, and what he did; it might be considered interesting to place him side by side with some congenial spirit, and trace the resemblance between them. But where, in this world's history, shall we find a Washington? If there be a class to which

he belongs, and there have been men placed in relations similar to those which he occupied, men whose genius and achievements have filled the world with their renown, there is no one that can vie with Washington: all stand at an immeasurable distance from him. Others have had opportunities of pursuing a career which would have rendered them his equals; every thing in their position pointed them to glory such as he attained; Providence placed it within their grasp; but endowed with many of the qualities necessary for its acquisition, they failed in the moral purity which could render them impassible to ambition. Fain would we find some one, unlike the Cæsars, Napoleons and Olivers of history, selected by God to be the leader of a great people to freedom, and their judicious legislator and governor. Such a man we find in him, who was designated by the King of Heaven to deliver his people from the bondage of Egypt, and to conduct them to the land flowing with milk and honey. Moses, the leader and law-giver of the Israelites, is the man, highly favored of God, with whom we feel that we can best compare the eminent founder of our own republic.— In bringing before your view this distinguished individual, we design to trace resemblances, in their career, between him and Moses, the man of God.

The points of resemblance are, we think, very striking. In early life, both enjoyed advantages eminently calculated to fit them for the exalted service to which they were called. Moses, rescued from a watery grave, by the daughter of the monarch of Egypt, was educated in the best manner that the school of his country, the most enlightened in the world, afforded. He was trained in all the wisdom of Egypt. Remarkable in his physical appearance, for he was very beautiful, maternal influence had instilled into his youthful heart the best principles of that religion which her ancestors had received from the God of Heaven. So our great countryman, whilst his intellect was cultivated with the more solid and useful branches of education, his moral training was, if we

may judge from the result, of the most perfect description. What he owed to maternal influence, what our country owes, what the world owes, let a single paragraph from one of his biographers attest: "The care and education of Washington devolved upon a fond and intelligent mother, in consequence of the death of his other parent while he was yet in early childhood. His studies were directed to objects of strict and substantial utility, according to the ordinary custom and limited opportunities of American gentlemen at that early period; but the formation of his character upon the solid foundation of virtue and religion, was the object of an interest that knew no intermission; and the success of the result is now deeply graven on the fairest page of the world's whole history."

Early in life did the Hebrew legislator determine in opposition to the blandishments of wealth and the seduction of power, determine to devote himself to the interests of his kinsmen according to the flesh. He looked upon the oppressed Israelites, bondmen in Egypt, and his heart deeply sympathized with their bitter sufferings. He manifested his zeal for them, at the risk of his life. He defended them against opposition, and fled into exile that he might escape the vengeance of his enemies. He endured hardships at a distance from those he best loved, but cherished an unconquerable desire to be the liberator of his people from an unjust government. How beautiful, how comprehensive, the eulogium, and how well deserved, pronounced upon him, centuries after he had passed away, by the most noble advocate of the best religion in the world: "He chose rather to bear affliction with the people of God than to enjoy the pleasures of a sin for a season, esteeming the reproach of Christ greater riches than the treasures of Egypt, for he had respect to the recompense of reward." Many things, in the early life of Washington, might be cited as assimilated to what has been stated concerning Moses. Early did he display his devotion to his country; early did he display his patriotism and military talents;

early did he give proof that in him, if spared by God, his country, in a great crisis, would find a leader cool and intrepid, and possessing every qualification to render him in the highest degree efficient. You are familiar with the incidents of his early life; it is sufficient to refer to them to sustain the similarity between these great men.

In their intellectual and moral character we find striking similarities. Both were eminent for those powers which give the highest value to opinion. Both were eminent for judgment. The intellectual was the predominant feature in their mental development. The well balanced mind, the judicious, the meditative, the far-seeing, these were traits in both. Moses regarded himself as unfit for public speaking, denied to himself oratory, or the gift of lingual suasion; but whose pen ever transcended his in a clear narrative of events as they had transpired before his own time, and those other events of which he might say, "*quæque miserrima ipse vidi, et quorum pars magna fui.*" In a lucid, correct and logical prose style, he must ever rank amongst the highest. We read of no brilliant speeches, no powerful oratory, which distilled from the lips of our Washington; but, we think we do not say too much, when we assert that as a writer, all things considered, the world has had few that could be compared with him. The admirable, the chaste, the beautiful, the transparent, the touching composition this day read in our hearing, may triumphantly be referred to as sustaining most amply the estimate we have made of the powers of Washington as a thinker, a reasoner, and a writer.

In the moral character of these men, we perceive striking resemblances. Both were able at the call of duty to relinquish ease and comfort, and submit to hardships and toils. In both, the existence and supreme authority of a superior and superintending power, were recognized in the fullest manner.

In both, the claims of virtue were regarded as paramount to all other claims, and the purest ethical precepts were selected as the



rule of life, and adhered to with a tenacity evincive of their deep lodgement in the soul.

Both believed most firmly that success, in the lawful enterprises of life, depends not upon an arm of flesh but upon the Lord of Hosts.

Both regarded it as befitting to seek the aid of God, in accomplishing the plans, which they looked upon as meeting his approbation.

Both were sound in the deepest convictions of the importance of religion to political prosperity, and the intimate connection between proper affections towards God and the civic virtues which are the aim of government and the happiness of a people.

Both were friends of the rights of man, and advocates of institutions conservative of their natural and inalienable privileges in the highest degree.

If the imperfections of our nature appeared in them, and no exemption from these is claimed, even their failings leaned to virtue's side. The temperament of both was inclined to the irascible; both may have sinned in the manifestation of displeasure, but even in these outbreaks of human feeling, they aimed to repress what they considered wrong. To what extent they were influenced by the religious systems they received, our means of determining are not equally great in both cases. Moses was closely connected with the religious institutions of his people, and his history furnishes the best materials for determining his firm adherence to it, and the thorough influence with which it pervaded his entire man. The theoretic relations of Washington to Christianity are not obscure; the general soundness of his views is sufficiently pledged, the practical tendency of his principles is adequately attested; we are only left at a loss, by the paucity of our materials, in determining the extent to which his spirit was controlled by those deeper views of the Saviour and his mediatorial work, which are necessary to bring

out, in the most perfect manner, the sensibilities of the human heart, in a glowing, burning love to Him who redeemed us.

The selection, by God, of these men for a great work, has many points of similarity. The manner in which God interposed for the deliverance of his people from the bondage of Egypt, in which he broke the iron yoke of the oppressor, and gave them rights to which the laws of nature and his own entitled them, is altogether extraordinary, full of manifestations, placing it apart from his usual plans of accomplishing his purposes. But, whether he operate in a miraculous manner and accomplish his beneficent purposes by arresting the ordinary course of events, and making demonstrations which exceed the powers of second causes, or direct his agency through inferior instrumentality, with no infringement of the fixed energies of his creatures, his hand is alike to be recognized and his power to be seen and adored.

Moses may receive his commission to be the liberator of his people directly from the hands of God; he may be equipped with powers unknown to man not intimately connected with the Deity, to accomplish his work; a Congress of patriots and statesmen may appoint George Washington Commander-in Chief of the American Armies, and he may bring to the execution of his office no miraculous power: yet it is most true, that the instruments, in both cases, are appointed by God, and the work to be done is his work. At each period, it is effected by the best instrument, secured in the best way. As I believe that it was in fulfillment of his own promise that God determined to deliver his people from the slavery of Egypt, as I believe he did, by visible interposition, selecting Moses as a leader, by a high hand and an outstretched arm, conduct his people to the land of rest: so do I believe, it was the purpose of the most High to deliver the American nation from the thralldom of Great Britain, and so do I believe that he selected the great instrument best adapted to the work, using however the instrumentality of men in the choice; and so do I believe that employing the brave

hearts of the sons of America, and directing with wisdom their patriotic feelings, he fought their battles, and gave them their station amongst not only the free, but likewise the independent nations of the Earth.

The emotions displayed by those men when called to the service of their country, one by the voice of God, and the other by the same voice, through the unanimous vote of Congress, were very similar. They felt alike their own insufficiency; they felt as if the burden imposed upon their shoulders was too great for them to bear; and as Sacred History teaches us that the scruples of Moses were overcome, and he became willing to march at the head of the people of God; so we learn concerning our own Washington, "When his election as generalissimo was announced by the President of Congress, he exhibited the modesty, patriotism, and disinterestedness which were ever the prominent characteristics of his life. He expressed the distress he felt from a diffidence in his abilities and military experience, but at the same time a firm determination was declared to exert every power for his country's service, and the success of her glorious cause. He declined any pecuniary reward for the duties to be rendered in his station; he expected nothing more than a mere indemnity for expenses actually incurred, of which his intention was to keep a regular and strict account."

Both had had some experience of military life in their youth; both had given proof of valor and skill; and both were therefore prepared, on a more extensive field and with a larger command, to perform deeds which cover them with undying renown.

Moses was not only learned in all the wisdom of the Egyptians, but mighty in words and deeds; and the prowess of his deeds, may have appeared in the war which he carried on against the Ethiopians, omitted by the Sacred History, but recorded by the Jewish Historian, Josephus. Washington too had worn the yoke in his youth, and in the frontier service, and conflicts with the

Aborigines of the country, given proof of powers destined to be illustrious on a larger theatre.

We trace a similarity in the success of their great undertakings. Although years elapsed and heavy trials were endured, though battles were fought, and sad reverses realized, though the heart often fainted, and fear anticipated an unfavorable issue, in due time, the hosts of Israel were placed upon the confines of Canaan, and from the top of Pisgah, Moses surveyed the rich inheritance destined by God for his chosen people. The wisdom, the energy, the unquailing fortitude with which the leader of the people of Israel conducted his enterprise, are above all praise. It required all his fortitude, it tasked in the highest degree his patience, to conduct his charge to a safe refuge. No one can read the account without deriving from it the highest admiration of the gifted leader and statesman, whose wisdom under God had been crowned with such eminent success. An undisciplined multitude, without resources, sometimes without the necessities of life, but always miraculously supplied by God in their greatest emergencies, passing through the midst of enemies accustomed to war, and well prepared to meet them; sometimes encountering disaffection and treason within, nevertheless triumphed over all. Not by might, not by strength, but by the arm, the mighty arm of the Lord of Hosts. God was with them. He discomfited their enemies at the Red Sea, plunging them into the depths of the waters as they essayed to follow the Israelites, who had passed through the angry floods unharmed; for they retreated at their coming, and separated to afford them a safe transit.

Nor was it otherwise in that struggle for freedom and independence committed to the military skill of Washington. The odds with which he contended were most fearful. The foe was a mighty nation, towering high amongst the nations of the earth. It had every resource, it wielded immense power, and appeared to be able at a single blow to crush the powerless colonies which had stood

up against it. The conflict was entered upon, on our part, with but limited means. The sinews of war were not well knit amongst us; but the cause was just, and that nerved the arm, and more, the people saw, felt it to be just, and that imparted determination, and in that day there were giants in intellect and patriotism in the land; there was sympathy too in many a noble breast in England and France. All these combined gave strength to the cause, and with heaven's blessing that cause triumphed. It was, however, no easy triumph. The American Revolution was no mock affair.—No ordinary privations were endured by the gallant spirits of that day. It was a time that tried men's souls, and many souls well tried in the furnace of affliction, came out like gold refined by the fire, and pre-eminently his, whose memory we so fondly cherish, whose birth day we now commemorate.

I need not recite the story of the American Revolution; it is known to us, and well should it be known by every citizen of this Republic, and carefully should the characters of its great men be studied, and above all *his*, who was so prominent in conducting it to a successful issue. Every thing was effected that had been desired; the result was propitious in the highest degree. We look at the result, and as we survey it in all its magnitude, see it in the countless blessings to which it has given rise, and which may fairly be anticipated from it in the future, down to the latest posterity, our hearts swell with gratitude to the Giver of all Good: to Him we ascribe the praise, for His right hand and His holy arm have gotten us the victory, and then to the intrepid men who fought the battles of their country, the philosophers and statesmen who were mighty in counsel, and then to him who shining with surpassing brilliance amongst the minor lights, by action, and by word, illuminated the path, through the darkness of that night, to the glorious day of freedom which arose upon our land.

These men were alike in their connection with the establishment of the Constitution of their country, and the administration of

civil government. The leader of the Israelites was distinguished, as a legislator, in a higher degree than in any thing else. The Mosaical code; although not in its highest features of human origin, nevertheless, bears with it the impress of his hand. It is not too much to say, that the code of Moses, whatever may have been the agency of God, or his own, in the production of it, is altogether, duly understood, in a remarkable degree, wise and beneficent.—Much of it is applicable to all times, and all circumstances, and has interfused itself into all law, common and civil. There are peculiarities, which may, at a first view, strike us as not commendable, but these, when considered, not in the abstract, but in their local relations, are not only justified, but proved to be eminently wise. As a civil ruler, he manifested the greatest abilities, and extended his strong sceptre over a people rebellious and stiff-necked, administered justice impartially between man and man, and so fulfilled the commission derived by him from God as to give to his constituents the most perfect satisfaction. When experience had taught the inadequacy of the articles of confederation, which existed between the States, during and subsequently to the American Revolution, to produce a proper union, and an energetic government, and a Convention was appointed to form a Constitution better adapted to the wants of the whole, reserving to each State its most valued rights, and cementing them all in close bonds, under a vigorous general government, Washington was chosen as a member of that Convention, and when it assembled, he was called, by the unanimous voice of the great men who constituted it, to preside over its deliberations. What it produced, the American Constitution, known and read of all men, admired as a masterpiece of wisdom and profound political knowledge, and exerting a beneficial influence day after day over our united and happy country, can never be the subject of our reflections without renewing within us the warmest admiration, and eliciting from us the highest praise.

Not only had Washington an important agency in bringing it into existence, but the fact that, of all the men then existing, he alone was deemed worthy to put it to the test, by the administration of the government established under it, constitutes the highest praise that possibly could be awarded him, and which, as it was justified by the result, sustains itself as fully deserved. The period of which we speak was fertile in great and good men, men who may justly be regarded as ornaments of human nature, men fitted for any station, in a pre-eminent degree, whether military or civil, men whose extraordinary abilities were displayed in constructing and defending the Constitution of our Country, whose uncommon talents were manifested in the highest offices under the government, after the adoption of the federal constitution; some who subsequently occupied the Chief Magistracy with the highest honor: from all of these, without a dissenting voice, in the electoral vote, Washington is chosen to be the first President of the United States. His acceptance of this office was considered absolutely necessary by the best judges to the success of the experiment. He did accept it, and when the time for a new election came, he was again the choice of the American people. At the end of his second term, he voluntarily retired, and thus presented an example which has been followed by all his successors who have been honored, by popular suffrage, with a second choice. It is unnecessary to say what was the result of his administration. It fell not below the expectations formed, it accomplished every thing to be desired, it conferred incalculable benefits on the generation then existing, it established and prepared for perpetuity the new order of things, and added to the resplendent glory of that extraordinary man upon whom the burden rested. The measure of his glory was now full. He had been first in war, he was now first in peace, and he became and will abide, first in the hearts of his countrymen.

When the public career of these men had attained its close, they alike manifested the deep interest they took in the welfare of

their countrymen by a *farewell address*. Both these remarkable compositions, one of which has this day been read in our hearing, embody the soundest views, the justest reflections, the most important counsel, and display the intense interest felt by their authors in the permanent prosperity of those to whom they were addressed. Both recognize the importance of fidelity to the Constitution and laws of the land ; both display the great evils of external alliances ; both pronounce religion and morality, *morality* based upon religion, as the safe-guards of a nation ; and both breathe the tenderest anxiety for the continuance of the Divine blessing upon their country. The parting advice of Moses, under the guidance of the Spirit, is contained in the closing chapters of Deuteronomy ; it deserves a careful and repeated perusal ; it shows in what the prosperity of a nation consists, and whence it must be overthrown, if its career is to terminate. We might cite passages from both ; but as Moses is in the hands of every one, and as the farewell address of the Father of his Country is accessible to all, and occasionally read in our hearing, it is deemed supererogatory. This may we say, that neither contains a sentence which is superfluous, not one admonition has ceased to be valuable, but all are worthy of the most careful study, the most solemn meditation and continual reduction to practice. Had the Jews heeded the precepts of their law-giver, how different had been their history, how many frightful calamities would they not have avoided, and how different would not their destiny be this day on earth ! They would not now be scattered and peeled, without a country and a government, without *Urim* and *Thummim*, without the *Shekinah*, without the Temple of God. They would not be a by-word and a hissing in the earth, looking for the advent of a Messiah who has long since come, and whom, when he came, their infatuated progenitors took, and with wicked hands crucified and slew. They live a monument of the wrath of God, of the fulfillment of prophecy, of the truth of the Bible, a great standing miracle, demonstrating how terrible are the results of



passing away from the path marked out by God for the prosperity and happiness of nations. When we as a people shall cease to disregard the advice of our Washington, when a spirit different from that of his valedictory address shall prevail in our midst, when we trample upon the sacred truths which he inculcates, then may be written upon the Capitol of our Country, and all its ensigns, "*the glory hath departed.*" When religion and morality shall lose their influence, when love for the Union shall become cold, when the spirit of party shall predominate over a regard for the Constitution, then the evil day has come, and it may be said, America was! What lies beyond, the miseries which may ensue, liberty wrapped in a funeral pall, and brother armed against brother, we can not predict, and if we could, we should turn from the spectacle with the prayer—In mercy, God, avert from us these evils.

We compare these men in their last hours on earth, and in their *Euthanasia*, in sight of the prosperity of their country, they are alike. Both had finished the work given them to do. They saw their people glorious and happy. Bright visions were before their country. They rejoiced, and were ready to depart. They had done enough for their fellow-men and for their own fame. Believers in immortality, regarding themselves as answerable for all they had done to a higher tribunal, they met death with the composure and fortitude which result from a life employed in conformity to the dictates of duty. In the midst of instructions and warnings the most holy and pure, the expression of religious sentiments the highest and noblest, we are told that Moses, when he attained the age of one hundred and twenty years, and his eye was not yet dim, nor his natural force abated, died there in the land of Moab, according to the word of the Lord. It was not necessary to describe the death of such a man, full of years and honors; beloved by God, endeared to his fellow citizens, he descended to the tomb.

What became of him in the world of Spirits, the Mount of Transfiguration in the New Testament economy shows: God is not the God of the dead but of the living, and when our Redeemer was transfigured on the mount, and his face did shine as the sun, and his raiment was as the light, "*Behold there appeared unto them Moses and Elias talking with him.*" Few words may record the departure of Moses from this to another world; no Mausoleum may be erected to attract idolatrous homage, he may appear to be without a grave on earth, but in Eternity he stands amongst the few who are deemed worthy to attend upon the Son of God, when on earth he displays the grandeur of his glorified condition.

Washington died as the good man dies. He said, when the solemn hour came: "I am not afraid to die." "During," says Chief Justice Marshall, in his Life of Washington, "the short period of his illness, he economised his time in arranging with the utmost serenity, those few concerns which required his attention; and anticipated his approaching dissolution with every demonstration of that equanimity for which his life was so uniformly and singularly conspicuous."

Thus passed away from this earth the noble and faithful man, this patriot and statesman, this hero and sage. The termination of his life was suitable to the moral grandeur of it, and his calm acquiescence in the will of the Omnipotent inspires us with confidence in the soundness of his principles.

Great was the grief and bitter the lamentations when it was announced that death had made these men his victims. In the case of Moses that grief was not confined to a narrow circle of friends and relations; it pervaded a mighty nation. The children of Israel wept for Moses in the plains of Moab thirty days. It is further said, and there arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face. In all the signs and the wonders which the Lord sent him to do in the land of Egypt,

to Pharaoh, and to all his servants, and to all his land. And in all that mighty hand, and in all the great terror which Moses showed in the sight of Israel. When it was announced that Washington had ceased to live, the sensation produced throughout our land was intense. Congress, which was in session at the time, in the most marked and impassioned manner, displayed emotions of grief, the Executive of the Union uttered in strongest terms his sense of the calamity, and the whole people mourned with an unpurchased sorrow. Funeral processions occurred throughout the land, and the various insignia of mourning which every where displayed themselves, indicated how deep was the sense of their loss, in the death of Washington, amongst the American people.

Nor has another yet appeared to whom all eyes can be directed with admiring homage, and whom all tongues are prepared to place side by side with the Father of his Country. Our country has been blessed with great men—men who have performed their duty well; she yet numbers names destined to live forever in her history, but she will not, we fear, soon see one whom she will pronounce the equal of her Washington. Another has not and another will not soon appear in the land. That God favored us with such a man, and at the time he was peculiarly needed, should awaken within our hearts lively feelings of gratitude. To God we owe him. He sent him endowed with all the necessary gifts to be our deliverer. All that he did for us, all that we enjoy through his agency, all that we expect to transfer to our posterity, that is invaluable in our institutions and country, should be acknowledged by us with thankfulness to Him who is their source. Our duty does not end here. He is the model of an American citizen and statesman—the pattern to which they should look, and which they should imitate. The life of Washington should be carefully studied, and particularly by the young. It claims the special attention of every citizen of this Republic. The materials for knowing what he was, are very abundant. We live so near the times in

which he acted, he was so prominently before the public, and for so long a time, so many of his cotemporaries, who were intimate with him, have recorded their estimate of his worth, that we are not at a loss to determine what he was, and to form a full picture of him in our minds.

Perhaps few eminent men were ever better or so well known. We have a much clearer insight into his character than into that of other illustrious men who have gone before him. We do not, it may be, understand as fully any of our distinguished fellow-citizens now living as we do Washington. The man who most resembled him in British history, Hampden, is not so fully revealed to our knowledge as he. But enough is known of him to authorize the opinion that his character was in many respects like Washington's. In a few words of an eminent living writer, in an article on Hampden, we may see the similarity between Washington and him: "the only man who united perfect disinterestedness to eminent talents—the only man who, being capable of gaining the victory for his country, was incapable of abusing that victory when gained."

It may be inquired why Washington is so much better known, why our doubts concerning him are none, whilst others, equally near to us in time and even nearer, who have figured more largely than he did in the world, and about whom more has been written, are much less understood. The answer reflects the highest glory on Washington. He was an upright, a pure, a disinterested man; untarnished with selfishness, improper ambition, and guile. His ends were noble, good, praiseworthy. He pursued them by honest means. He hated from his inmost soul falsehood and hypocrisy. Here is his glory. He was pre-eminently distinguished by his abhorrence of the mean, the dishonest, the crafty. Devoted to the best interests of his fellow-men, a respecter of their rights, an enemy of tyranny, he practiced the highest self-denial for his country's good. He abused not power when it came into his hands.

It did not make him forget himself. It did not cause him to swerve from his principles. It did not madden him to trample upon the creatures of God formed in his own image. He used it beneficently. He employed it for the good of his fellow-citizens. He did not retain it with a grasp indicating that none but he was worthy to wield it. He returned it, ere those who entrusted it to him were willing, into the hands which had made him its depository. Popular applause, and an extraordinary share of it was awarded to him, did not intoxicate his heart or weaken his intellect. He looked upon it with temperance, received it with modesty, and came out from the midst of it unharmed.

The opposition of men, the violence of envenomed enemies, never turned him from the path of duty. That path he sought with care. He applied the best energies of his mind to its discovery. He availed himself of every light within his reach to enable him to see whither he should go, and then did he march forward neither deviating to the right hand or the left.

To aid him in his great plans of securing the blessings of freedom, and a stable government to a great nation, he chose men distinguished for their intelligence and virtue. He was too great, too pure, to employ inferior men as tools to accomplish selfish ends. He had too much respect for human nature to use it for unworthy purposes. Such were amongst the virtues of Washington, and these were the virtues which not only constitute his highest ornament as a man, but likewise contributed very signally to the achievements which so highly distinguish him. He might have been all that he was and even more in intellect, courage and skill, as a Captain; he might have been as devoted as he was to the freedom and independency of his Country, but without his moral rectitude he would not be what he is; his name might have descended with lustre, but not with that surpassing lustre which now shines so brilliantly around him.

Let, then, his life be carefully studied by us; let us analyze it minutely and see what are its constituent parts, and let us make it the model of our imitation, for in proportion as we approach it shall we be dignified and useful—creatures with a rational nature, exhibiting the best features of that rationality.

Finally, we regard it as proper to recommend the advice of Washington, as presented to us in the paper this day read to us. Let that advice be pondered well; and as the last counsel of him whom all delight to honor, commending itself by its wisdom and excellence, adapted to produce the highest good to us and our posterity, we should give heed to it, the more earnest heed, lest at any time we let it slip. With this to guide us in the path of political duty, with this to arrest our wanderings and to bring us back again, with this to curb the fierceness of party spirit, with this to inspire us with the love of liberty, and our glorious Union—impressed upon the tablets of our hearts, and faithfully followed in our practice—What evil can befall us, what happiness will be denied us as a nation?



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